# NEW YEAR RESOLVES, Which to Keep; CHRISTIAN CONQUERORS, And Bare Victories; by Rev. JUDAISM AND CHRISTIANITY, A Study of Dog-mas; by Dr. Samuel Sale.

### EXTRACTS FROM SERMONS ON VARIOUS TOPICS.

One of the best proofs of the superiority of the Church of Christ to all mere unications and social forces is the fact that for its true prosperity and at among men it must depend, first of all, on supernatural forces. 🐠 and conform all the human to the one great end of the church's ex-The Reverend Jesephus Stephan.

steepest need is the forgiveness of sins through Jesus Christ. Life has its . rdens, and he supplies those qualities of mind and heart which enable us to be 💠 hour of trial."-The Reverend Doctor D. M. Skilling.

mes New Year resolutions land people in perplexity or failure because 3 started on the principle that one new year can correct all the failures . a good many old years. These vociferous demands for reformation would drive . my if we tried to take them all; and fastead of saying the more the better; 💠 o may the fewer the better; because only one resolution kept is better 🔸 of many resolutions which drop out by the way."-The Reverend Doctor .

les in it, and self-interest never rises to may supernatural altitude, but aleps and crawle along the lower levels of our personality. Love wings itinto a world which these cannot reach, and thrives at heights away beyond . tive tempests."-The Reverend Doctor W. J. McKittrick.

like to flatter corsolves by the thought that we hold a patent right on the th defines the true church in all ages and places is the practical recognie Lambship of Christ. Jesus must be head of the thing "-The Reverend .

facte are hypocrites in the church, but they are outnumbered by the thouof hypocritics outside of the church."-The Reverend James N. Crutcher. army of us are leading ambitionless lives. We have long been contented 4 Many persons are satisfied with an experience like that of mole • mud purife."-The Reverend Cecli V. Cook. If a mun would win Christ, he must turn his back on the world, for no man .

this post his hand to the plow, and, looking back, is fit for the kingdom of \$\infty\$ The Reverend Doctor John F. Herget. The essential difference between Judalsm and Christianity, which Mendelssohn .

ved to be in the insistence on dogma by the one and an absence thereof in the . ally exist, but not us be understood it. The difference by largely in . and emphasis which the newer religion put upon the external confession

SUFFERING OF LOVE

The Reverend Doctor W. J. Mc

Kittrick Preaches From First

Presbyterian Pulpit.

The Reverend Decror W. J. McKittrick,

paster of the First Presbyterian Church, preached but night on "The Long-Suffering Love," taking as his text 1 Commutans, xill, 4: "Love suffereth long," The doctor

INSPIRES HIS TEXT.

## FUTILITY AND UTILITY OF NEW YEAR RESOLUTIONS. Doctor Day Says "One Resolve

Kept Is Better Than Many Broken Gnes."

he Reversed Doctor John W. Day, pass-of the Universal Church of the Mes-prenched yesterday on "The Futhity d Utility of New Year Resolutions," bas-

to of the Unitarian Church of the Messable prescholed set stages of the Erist Presoptement Charges with Junear Care and Unitary of New Year Resolutions, basing his sermon on Philippians iii, ii. This one thing I do. He said, in part:

"Though each one of us can begin a new year is for that reason a particularly good time for everyone to make the year in some way really new. It is a time of good resolutions, and one trouble about earrying them out is that so many of them come before us. They are like the cabmen who greet us on our arrival his a new dity, we feel like taking them all, as if in a strange place we needed all the last conduct we can get. If we stopped to choose between them we might overe take many, because the longer we defiberate the more confused we get. What we do is very practical, even though it may not be very reasonable.

We take one, generally the first one. Although we may think how much better off we are than we should have been if we had taken tone, or tried to follow all. Sometimes New Year resolutions land people in perplexity or failure because they may started on the principle that one agood many old years. These veolferous demands for reformation would drive us crazy if we tried to take them all; and instead of saying the more the better, we ought to say the fewer the better, because only one resolution kept is better than a good many a man who has started with pride and valuglory because he has begun to be so good, ends in chargin and pessimism because so little has come of it all. The sidden part of any conversion is the change of wish, the turning about on a new graft, but as conversion was every siden in completing the work and the production of its less than the man who assess and many and the work which these cannot reach, and through the production of its less than the many though the production of its less than the many who can be produced the contract of the production of the contents of the market of the market of the market of them are content of the market of the market

and the completing the wish and in arriving at the end of the path. When people for set this they load the biggest task they have on the back of this one little resolution, and then wonder why it does not go.

"It doesn't go because the load is too heavy. A had man is converted when he wants to be good, but he isn't made good by being converted. He may feel it a miracle that, he should want and love the goodness he never cared for before, but the thinks that miracle is godge to carry the thinks that miracle is godge to the being converted. He may feel it a miracle that, he should want and love the goddless he mever cared for before, but the thinks that miracle is godge to be like these of a man whose automobile had gasoline enough to take him ten mirst from home and not enough to take him back. If new year resolving is going to amount to anything it must choose on think, and select the klind of thing which is within the range of our average ability if you think ther range of our average ability if you think the range of our average ability if you think the range of our average ability if you think the range of our average ability if you think the range of our average ability is a take and also the will pewer itself; and the worst effect of one back-sliding is that the way becomes slippery for every other effort. Not to get what you almed for is had enough, but to cheapen self-respect, to stretch the will beyond elasticity so that it becomes flabby and inert is a great deal worse. It is altogether worse than any failure in itself, The one point and the worst effect of one back-sliding is that the way becomes slippery for every should have something to show for them."

"You must see your investment at the only of the feet than, as if the rate had been large at the s





REVEREND CECIL V. COOK. Ph. D., Paster of the West Park Bapilst Church. Romans viil, 37, "Nay, in all these things Romans viii, 77, "Nay, in all these thiness we are more than conquerors through nim that loved us," Mr. Cook said in part:
"The apostle has been sceaking about the things calculated to draw the early church away from Christ. He has given a series of striking words—tribulation, anguish, persecution, famine, nakedness and teril. In these may be included almost every form of temptation to apostray, known to the Tark Section 1. In a production is that the control of t temptation to apostasy, known to the row. Yet, in all these, he says, we may be

There comes the timid raun, the unworthy amplition again. Such a life is not only possible, but comparatively easy, with Christ supreme. To let him be so is never easy, but all the rest is with him where he belongs—at the center of our being. We may then spurn our difficulties and have a sort of holy arrogance of victory. The may then spurm our difficulties and have a cort of hely arrogance of victory. "he consciousness of Christ in us is then our uppe of victory. 'All things are possible to tim that believeth.'
"Shall we settle down comfortably in our upper of the constraint of the conformation. I am saved; I was snatched from the waves just now and not make from the waves just now and not make s just now, and not make gloriously? Shall we miss the rare joy of grasping upreaching as we sail idly through a sea of suffering humanity, with the souls in pain around us, unloyed, unsided, unsought, this year?

"Must we do tattle with the things that

oppose us, afraid, uncertain of the out-come, or shall we begin the year certain that we shall finish it more than conquetors Thave an amidion to be so strong in the Lord that you cannot be overcome. Make it your abn to go to your long home like a solly under full sall, entering the harbor grandly, not norrowly missing the rest, Have the abnormal entrance. Do not have no your lindrances, unless you are strong in him.

## LESSON FROM SODOM FOR SINFUL WORLD. Example of Lot's Wife Is Related

by the Reverend Doctor John F. Herget.

The Reverend John F. Herget, paster of Water Tower Explisi Church, preached yesterday morning on the father unusual theme, "Remember Lot's Wife." His text was taken from Genesis xix, it. "Escape for thy life; look not behind thee, neither slay thou in all the plain; escape to the mountains, lest thou be consumed." He

## HAVE THE JEWS A FIXED AND DOGMATIC BELIEF?

Doctor Sale at Temple Shaare Emeth Compares His Religion 1 With That of Christian Charch.

With That of Christian Church.
Doctor Sale discussed the fixity and the
latitude of the faith of the Jews at Temple
Shaare Emeth pesterday. He said in part:

The question has often been asked. What
do the Jews believe? The answers were
manifold. When the Dreyles intumy was
being enacted, a prieft at the Madeleine in
Faris accused the Jews in public service
of being atheists and materialists of the
despest dye. I would not undertake to detend my coreligh usits against any such
general charge. On the face of it, it is false
and unjust, and the fact that it was made
in such a sweeping matner is the best
proof that it was prompted by personal and
inherited bias, if not malice.

"There are some Jews, no doubt, who are
materialists, but I submit that they are no
exception in this particular, and share this

THE REVEREND POTTOR W. J. SINSTYTICK.

The distriction of the control of the cont

religion.
"The essential difference between Juda-



THE REVEREND DOCTOR FRANK W. SNEED.

Pastor of the Washington and Comptor Avenues Presbyterian Church, who has been ununimously called to the East Lib-erty Presbyterian Church, Pittsberg, Pa. This church is the largest in Western Pernselvania, and it is not improbable



and Spiritual Prosperity.

"A New Year's Prayer for Spiritual Presperity" was the subject of the sermon of the Reverend Josephus Stephan at Mount Auburn Methodist Episcopal Church, South, yesterday morning, based on Psalms 118, 25, 'O, Lord, we beseech thee, send now prosperity.' He sald, in part:

he horn of our material prosperity, in

"The horn of our material presperity in this country is at present overflowing with superabundance in the agricultural, commercial and manufacturing world, and of course, as a sequence, in the ecclesiastical also. But there is a wide difference between material and spiritual prosperity and the divine estimate of each in the life of the church.

the divine estimate of each in the life of the church.

"We are prone to glory in mere numbers, wealth, social prestige, and material advancement. These are not to be despised, and are needful in carrying on our work; but never can they be a true index, in themselves, to the prosperity of the church. To insure success in any difficult worldly undertaking they are always requisite. But one of the best proofs of the superiority of the Church of Christ to all mere human organizations and social forces is the fact that for its true prosperity and advancement among men, it must depend, first of all, on supernatural forces, which control and conform all the human to the one great end of the church's existence.

"This is the burden of this prayer of David's, which we make for ourselves on the litresheld of another year. It is offered on the promise that our prosperity must come from God and, from the New Testament standpoint and history, it depends on the presence and energizing power of the Holy Spirit in the church. It was not until the spirit was given at Pentacost that the church began, without many human advantages, to produce such wonderful results, and it will always be thus. The hard church began, without many human advantages, to produce such wonderful results, and it will always be thus. The hardest lesson Christ had to teach his disciple was, 'My kingdom is not of this world, as had before been declared by the prophet, not by might, nor by power, but by my spirit, saith the Lord.' He is the indispensible element which constitutes the strength of the church, who subordinates and uses all its human advantages and agencies in the conversion of the world. 'This prosperity, for which we pray will. strength of the church, who subordinates and uses all its human advantages and accuses ail its human advantages and accuses in the conversion of the world.

This prosperity, for which we pray, will be manifest in several particulars, the first of which is a true appreciation of the house of God, with all its priveleges. This can never be accomplished from a merisense of outy. The fact is that the screat mulifitude remain away from our churches because they don't enjoy the services, while the faithful attendants do so because they enjoy the blessings of the sanctuary. Whenever these blessings are regarded as a mere matter of convenience: the prayer meeting as a gathering good enough for a few old men and women, but of little interest to the bulk of members in active life; the Bible study of the Sunday school at only for little children; the ordinances of religion and the ministry only respectable appendages to society, which must be endured, then we discover indeed that a remedy is needed, which is not found in the material prosperity of the church.

There may be a suasmodic attendance and interest, like the moving, twitching of a galvanized corese, through the pleasurable excitation of something new and sensational, but, without sufficial vitality this interest soon dies out. What is needed is the vitalizing nower of the Soirit to give to the membership a true spiritual vitality this interest soon dies out. What is needed is the vitalizing nower of the Soirit to give to the membership a true spiritual appendic, and to make the entire services, in every department of the church like a great magnet, which will continually draw and hold the neople.

"The prospetous church is a witnessing church. This was Christ's plan from the beginning. After that the Holy Ghoet is come upon you, ye shall receive power, and ye shall be witness of me. It is possible for the church to be a sort of ecclesiastical cub. held together by social and other teles which stands for nothing positively spiritual. The witnessing churchs stands

and unselfishly opens its purse to every worthy cause.

"Lectureships and books and sermons of evidence may be helpful in meeting the assaults of skepticism, but the great need of the church is a positive living testimony in the actual transformation of the lives of its adherents. One genuine life of a true follower of Christ is more convincing and irrefutable than thousands of polemical sermons and lectures, and can make more infidels blush than all the refutations of the most scholarly. This is an element needed in our day, a witnessing Christianity; and thus the every-day life of the church, in its individual and collective capacity hushes every unbelieving tongue in slience and makes reverent every heart.

"A prosperous church is an aggressive

fine garments, her priceless jewels, her friends in Sedom, she could not resist the temptation to look back. Her heart listed to look, contary to tool's command, and prished. The contary to tool's command, and prished. The heart of the service this morning, and they are full of suggestions for us as we now enter upon this blessed relationship in things of this world. As the Israelies hard after the flesh pars of Egypt, as Lot's will have a cleared to the treasures in Sedom, which are cleared to the treasures of the world, to no man having nut his back on the world, for no man having nut his hand to the plow, and booking back, is sit for the kingdom of Goot. We world things with the Apastle Paul, 'the nor things of the warlly of worldy things and the reality of spiritual to respect to the triangle of Goot in the Christ part of the moves in the heart of the plow, and booking back, is sit for the kingdom of Goot. We world thing so and the reality of spiritual to respect to the triangle of Goot in the world in the world. It will not stand mersenge to the wind in the world in the world will seed the wind mersiate the world in the spirit of paster and people. The passage of paster and people. The passage of Scribture from which the text is twice the tast where God has a messenger, and of him who is to receive the moves of the world in the move in the heart of the same spirit to respon to the triangle of Goot in the world. It will not stand mersenge to the with sixed, It is mission is one of irrespective and suppress evil pressible conflict and the world in the world in the world in the late of the late of the same spirit to respon to the text is twicen in the learn of pasters. As a divide force in the world in the spirit of pasters will be same to give up the late of the same that where God has a messenger, and of him who is to receive the missing to the kingdom of the world in the late of the same to move the paster of the world in the late of the cont

point of such a church, and it is the constant reward of aggressive and persistent effort. A passion for some is a mark of relistionship to Christ not the first fruits of the spirit. When manifest in the first fruits of the spirit. When manifest in the first fruits of the spirit. When manifest in the first fruits of the church, it is Christianoly in carnest. This marked the prosperous days of the church from the beginning, it was a coord of aggressive crangelism and impachering of the savet. Three thousand in one day and daily were added those who were being seved. A church which is not in its sphere, a laving power, and which has not the missionary spirit which irrostibly sends the gespel panneen into all the world, at horse and abroad, cannot be said to be a incorporous church, however many other elements it possesses.

The magna charts of every church is, Ge out into the highways and bedges, and compet them to come in, that an house may be filled. Instead of theoretically discussing the important but hackneyed question. How to reach the masses? better would it he if we had the constraining, impelling love of Christ, which would send us on to them. The most prosperous business house, as a rule, are those who have the dayest number of drummers can solutions our seeking their trade, and in this higher sphere or lustliness of converting the world, the church or spers in proportion to the spirit, or love-filled men and women, who are our compelling their fellowmen to come to the great gospel feast. Bishop keener has characterized Methodism as a previdential agency for worrying people into the church and when we realize how indifferent the masses are to their aprirual interests, and how diffends for them to columnarily turn to Christ. It is an apt characterization of the mark of every truly spirit-filled church. It is ever worrying by the preaching of the truth, by tender, loving ministeries, by earnest entreaty and persistent effect the soul of the lost and the Christless about them.

### APOSTLE PAUL'S OPINION ON "THE TRUE CHURCH."

Doctor C. H. Patton Says Conflicting Claims Are Result of Monopolistic Idea in Religion.

The Reverend Doctor C. H. Patton, pastor of the First Congressional Church, preached yesterday morning on "The True Church," taking as a basis of thought I Corinthians 1, 2, "The church of God which is at Corinth, even them that are consecrated in Christ Jesus, called to be saints, with all that call upon the name of the Lord Jesus Christ in every place, their Lord and ours," This was the first of a series of sermons on this book, and the doctor said, in part:

ours." This was the first of a series of sermons on this book, and the doctor said, in part:

"The purpose of the Apostle Paul in writing this letter to the Corinthian church was to correct them in certain errors of doctrine and practical life; and before we have gone very far into the epistle we shall see how caustic and severe his criticisms were. This being his intention, it was both wise and kindly in his salutation to recognize the many excellent things in their life, and to assure them that they were a true church of God. For thus the opening statement has the force of a full definition of what the true church is. There are many wild and injurious claims on this subject, various sections of the church asserting absolute right to the title The Church of God. Some base their exclusive claims on certain forms of government, others on the observance of certain ceremonials, still others on the fullness and minuteness of their doctrinal statements. These conflicting claims are the result of the monopolistic idea in religion. We like to flatter ourselves by the thought that we hold a patent-right on the Kingdom of God. Now over against all this exclusiveness and narrowness is the statement of the apostle. He calls it the church of God in Corinth. God owns it and he alone has a right to assert its nature and the conditions of membership. This prepares us for the broadest kind of statement of what the true church is.

"To begin with, the test is not that of government. True, when the apostle speaks of the church in Corinth he supports our Congregational idea that the local church is complete in itself; that each congregation

Congregational idea that the local church is Congregational idea that the local church is complete in Itself; that each congregation is a distinct and true church; but there is no assertion here of government as making the church; and, as if to guard against any local restriction of the institution, he couples with the Corinthian Christians 'all that call upon the name of our Lord Jesus Christ in every place.' Furthermore, the essential thing is not a statement of doctrine. There is no intellectual test here. He does not even insist upon the acceptance of the 'Apostles' Creed.' In fact, they had no formulated creed in those days, and He does not even insist upon the acceptance of the 'Apostles' Creed.' In fact, they had no formulated creed in those days, and if they had had one they would not have used it as a test of church membership. Creeds there must be as the church comes to study the great truths of Christ in their relation; and the intellectual element must ever be prominent in Christianity; but as to the central, determining thing in the church, that shall mark it as true or false, the creed is not mentioned by Paul. Coming to the positive statement, if I would sum up the text in a single sentence I would say that he defines the true church as the assembly of those who have confessed Jesus Christ as Lord. There may be all sorts of intellectual conceptions, but that which defines the true church in all ages and places is the practical recognition of the Lordship of Christ. Jesus Christ must be head of this thing.

"There is no getting away from this clear assertion. Notice how many times Paul refers to Jesus Christ as Lord in these opening nine verses—no less than eight times. Every conceivable aspect of church life is here traced to Christ. No rival personality, no copartnership with other religious founders, no human intervention.

refers to Jesus Christ as Lord in these opening nine verses—no less than eight times. Every conceivable aspect of church life is here traced to Christ. No rival personality, no copartnership with other religious founders, no human intervention, no ecclesiastical substitution is allowed. More particularly St. Paul describes the members of the true church as those who are 'sanctified,' or better consecrated 'in Christ Jesus.'

"In the consecration the divine ownership is recognized by the members. They surrender themselves to God. It is in Christ Jesus' because it is the result of his redeeming work received by them in faith. This gives the distinctive Christian character to the church. General ideas of the divine ownership of our lives do not entitle us to membership in the church. It must be the sense of the ownership brought about in Christ Jesus. It must be the personal hold of his life upon ours that compels us into the church. If we have accepted him as our personal Lord then we should let him also be our Lord in the community of believers.

"As for the purpose of it all, they are 'called to be saints. Literally called to be clean people. God's purpose and their purpose is to have their lives clean and wholesome. Ike that of Christ. All who have that purpose are saints. Let us have done with the restricted use of the word saint. The very Corinthians who are rebuked for evil practices later on are here called saints. They are named for their purpose and for God's plans in their behalf. Another socification in this definition of the true church is that its members 'call upon the name of our Lord Jesus Christ': that is, they maintain a living relation to him in parver and fellowship of life.

"This description of the church is not a mere likal in the apostic smind, an unattainable vision. He goes on to speak of actual attainment in Christ. In all knowledge and utterance, that the claim of the goes end of the goes of the irue, church of God in Christ, called to all right living, in the daily contact of our live

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